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AND FREE RELIGIOUS FELLOWSHIP

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THE ERA OF REARMAMENT

A Lesson From Korea

ON THE world stage—on which the devil is still extremely active—a lesson has been learnt, or relearnt during the past eight months that is likely to be of consequence in the next year or so. It is that the simple peasant scraping at the soil is no match in the exercise of physical power against industrial power. Industrial power represents the mind of man transforming ideas into concrete forms of action. An aeroplane or a steam engine consists only of ideas transformed into concrete shape. The aeroplane and the steam engine had to be *thought* before it could exist. Man exists on this earth only by virtue of the fact that he has been able to turn his mind into physical action. He overcame the prehistoric world not because he was physically stronger than prehistoric beasts but because his mind, expressed in certain active devices, gave him the power. On the world stage—on which the devil is still active—that lesson is being demonstrated once again in Korea. A literate man, in possession of weapons and instruments which his literacy has given to him, is a match probably for a dozen illiterate men. Man power is bound to wilt before mind power in all its various manifestations. By every reasonable opportunity of man power the United Nations' forces ought to have been driven out of Korea long ago. They are still there, and, of course, within present circumstances likely to stay there. It is a lesson no doubt which Russian strategists are taking to heart. The pressure of present and forthcoming events must be heavy against them. It is a lesson which the West should learn with humility and care. Humility, with the knowledge that the peasant is still a man and likely under all circumstances to be aware of that fact; care, because industrial power, although it comes from man's mind can be the instrument of the devil.

The Rearmament Revolution

The West during the past few months has made a decision more important than is made in most revolutions. Voluntarily, and with a surprising degree of unanimity, it has decided upon a new form of social life. This new form should be understood if its consequences are to be thought through. In a broad manner the nation states of the West have agreed that the individual within each state should be granted a certain "standard of living", and that every scrap of wealth created above that standard should be devoted to armaments. This is a deliberately, consciously thought out process. It can be illustrated by the forthcoming British budget. In effect this budget will ask: what, in modern terms, can be the lowest "standard of life" to which the citizen will give his implicit assent? When that has been decided then what remains of the national income can be devoted to armaments. Nothing like this in time of peace has ever been known before. It assumes that for an indefinite period ahead the state will be organised on a semi-war basis. The conditions of this revolution should be understood because they can be distorted by propaganda of various sorts. In the first place there is little doubt that the new revolution receives the grudging assent of most citizens. It is not something imposed by governments. Indeed most governments hate it. The present British government is composed for the most part of declared pacifists. Some of them have been to prison, or risked prison because of their pacifist beliefs. It is not likely that such a government would impose armaments for armaments' sake.

From Whence the Shackles Come

Neither can they be intended for any form of aggressive purpose. Against whom, for instance, could Britain be aggressive—or Belgium, or Holland—with any degree of success? The plain fact is that this new form of social revolution, hated by most people who yet voluntarily accept it, has been imposed by the conscious revolution of Communism. This revolution declaring that it frees man, yet has placed such shackles upon him, that the whole world is cruelly organised for war. It has created such tension in the world, not in any sense by its attack upon privilege, but because of its assault upon the free insights of men.

An illustration of this may be found in Stalin's recent interview as reported in *Pravda*. The trouble with this interview is that it is probably not intended for propaganda at all, in the sense of distorting public opinion, or for any dark political purpose. It is probable that Stalin believes every word of it. He probably believes, for instance, that there is something grotesque in the Dominican republic consisting of two million people (a state, of course, of which most of his countrymen have never heard) having a vote equal to the vote of Russia at the United Nations' Assembly. On the face of it it is absurd, and on the face of it can only be used by an imperialist power like America for its own imperialist ends. Stalin cannot see behind the face. He cannot see that the organisation of the United Nations, in which Syria and Lebanon have each an equal vote with the United States, is an attempt to organise a world conscience. The United Nations Organisation is an attempt at freedom in practice, one vote for one person, or in a world of national states, one vote for each state. It is an indefinite yet determined effort to place the affairs of the world directly into the decision of a world conscience. Stalin will have none of this. He ridicules the obvious. Instead of calling world insights into being he probably despises the very idea.

Stalin has become a myth. Yet it is not unfair to say that such an interview discloses a hide-bound and second rate mind.

The Revolution of the Future

It is this kind of limited ideological vision which has fastened upon the world its present shackles. It dabbles in power of a certain sort. It creates myths and illusions and through these tries to dictate the destinies of nations. Yet such a power has its bitter weaknesses. Against true insight it is as helpless in the long run as the peasant, who scrapes the soil, is against literate industrial strength. It is probable, for instance, that the vast bulk of the people in the Communist dominated states would revolt against the power of "Stalin Communism" if they knew how, and if there was an immediate

better prospect before them. The Communist ideological giant is a giant but he has feet of clay and occasionally a mind of dough. If the West is true to its best insight it may learn how to master the giant not through war but by the plain alternatives that war will put before him. In short, if life is a life of mind then the mind of the West may not conquer but may very well persuade the best of the Communist East to live at peace with it.

THE TREE

By Francis Terry

ON A MONDAY afternoon of rare January sunshine I set out to see some people in a nearby hamlet. On the way, there is a place where a shallow valley branches off from the road and leads back into a set of low hills which frame it round; and just in the opening of the valley, not far from the road, there is a small isolated tree. As I passed that afternoon, the leafless tree, the green valley, and the brownish hills beyond were bathed in bright sunshine under an almost cloudless blue sky. I stopped and looked, my thoughts strangely active, with always that tree as their centre.

I thought how it had endured the recent bad weather, drenched and frosted and buffeted, and had survived to enjoy these hours of sunshine. I thought of the many seasons it had been through, of injuries to its branches by climbing boys, of dangers from browsing animals when it was a sapling, and all the events that had influenced its growth and shape; I wondered in what circumstances it had been planted, or whether it had grown from a seed accidentally dropped. I felt that nothing, down to the smallest detail, could have happened otherwise than it did, but that all had been guided by some over-ruling destiny: the tree was bound to become what it was. My mind travelled further back, to the evolution of plants, and to the geological processes which had prepared the soil. I thought of all the factors that were necessary in order that the world might be a fit home for living things, of the formation of planetary systems, and of the ultimate constitution of matter. All these seemed to group themselves around the little tree, as though its existence had been the main purpose of creation. I glanced up at the blue sky, and remembered the stars and galaxies which the glare of day concealed: the thought of their number and size and distance oppressed my mind, but could not annul the reality of the tree or push it from the centre. I looked at the houses within sight, and thought of the people I was to visit, and of my own concerns: these too fell into place as a background for the tree, which could not fully realise its potentialities without being seen by men and woven into the fabric of their lives and memory; it seemed decreed from all eternity that I should pass by that afternoon, so that the tree might impress itself upon my mind.

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These ideas came upon me with disturbing speed and force, and, for a moment, I was afraid, as though I had stumbled alone into an unknown world. Then I recollected how common the experience really is. It underlies that strange concentration of interest which children so often display. Few of us forget it entirely. It is the special endowment of artists and poets. I remembered how strong it had been in Wordsworth. And then I called to mind that, just before starting out, I had received by post a book which contained some quotations from Thomas Traherne. That was *his* manner of vision, both as a child and as a religious man. No doubt it was the memory of him, working unconsciously in my mind, which had led me to this experience.

I now saw that what had excited me had been the sudden vivid realisation of one of those great truths which we normally take for granted—in this instance, the fact that God is present everywhere. This belief, which originates from moments of insight perpetually renewed down the ages, gets dulled by repetition, till it comes to be accepted as a truism of no great importance. "Of course God is present everywhere", we say, "for He is an abstraction, as near to one place as to another, and also as far; He is everywhere in general and nowhere in particular." But that is not what was meant by the writer of the hundred and thirty-ninth psalm: to him the universal presence of God was something startlingly actual in every place. That is what it has always been to poets and mystics, to Wordsworth and to Traherne. It is God who gives meaning and purpose and worth to all things; and to recognise God's presence in any place is to see that place as the royal throne of the universe, the spot where all meaning and purpose and worth are gathered together, as it were to a centre.

What staggers us is the paradox that this should be true not of one place only but of all places throughout infinite space. It goes clean contrary to our rooted habits of thought. We are accustomed to view all things from a single centre, which, for each man, is his own self: my own immediate concerns are the foreground, with other things ranging away into the distance. That single-centred view forms the pattern of all our thinking. We enlarge it at times to include the interests of those nearest to us, kinsmen, or fellow-countrymen, or co-religionists, so that there is a common foreground of things that concern us all. We are partly willing to subordinate our own view to what we can conceive of the view of God, imagining some heavenly centre from which all things are seen and judged. Only at moments and in rare moods do we get glimpses of a richer and more generous order of things, a many-centred universe, made to be viewed and explained from all points alike, with nothing subordinate or dependent, but all things existing in their own inherent right. The glimpses are acutely disturbing. They can also be deeply re-assuring.

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As these thoughts passed through my mind, I continued to look at the tree, and, while I still saw it as the centre of all things, I now realised how far its centrality was from being exclusive. There was nothing to suggest the inward shrinking of a negatively self-centred person, none of the obtrusiveness of self-assertion, no hint of jealous envy. The tree was standing quietly in the open, its branches reaching upwards and outwards and its roots downwards, as it were in complete trustfulness.

With this conclusion, I was able to proceed on my way and pay my call.

On the return journey the same scene recalled the same thoughts, but in quieter and milder mood, and I had a feeling of the diffused presence of God. This then crystallised into a recollection of my evening service the previous day. I had been visiting a neighbouring congregation, and had led them in extemporary prayer. I remembered the effort with which I had sought for words which should be sincere utterances of my own, and at the same time universal in scope and capable of being individually appropriated by each member of that unfamiliar congregation. Here was another reason why the scene, with the tree standing in the sunshine, had so engrossed my attention. It was a symbol of congregational prayer, and of what this can accomplish for each worshipper who takes part.

As a man joins in the prayer, he emerges from his dark and troubled hours, and finds himself standing in the light, with all the immensities ranged around him. Words of general thanksgiving are personally applied, so that all the mercies of God seem centred upon himself, from creation down to the events of yesterday. During the prayers for support and guidance, he finds the ground solid beneath his feet and a path prepared from all eternity for him to walk in. The words of penitence and aspiration open the gates of his heart, so that God himself seems to enter and take up residence, judging and forgiving and pouring forth holy desires and infinite love of good. And yet there is no inward-turning self-centredness, but rather the opposite, as the prayer streams out to the four corners of the world, seeking the good of all men everywhere. There is liberation also from jealousy and envy, as men join in petitions which they know to be as personal for their fellows as for themselves, and realise that God's presence in their neighbours' lives does not make Him less present in their own. Public worship affords an entrance into the many-centred world of the spirit, where, in Traherne's words, you may "perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you". That was the crucial passage of which the tree had been reminding me.

HOW FREE SHOULD FREE SPEECH BE?

By Stephen H. Fritchman

Below are some extracts taken from a sermon delivered by the minister of the First Unitarian Church of Los Angeles, America.

TO THOSE unfamiliar with our Unitarian story let me say that we count as our landmark of religious liberty the hill outside Geneva, Switzerland, called Champel, where a religious dictator named John Calvin ordered the burning at the stake of Michael Servetus for his advocacy of religious liberty, and specifically for the doctrine of the unity of God. We consider Servetus the father of our Unitarian faith, its first heroic defender. On August 13, 1553, this first murder of the Protestant Reformation took place and aroused the conscience of the Christian world. One of the boldest and clearest defenders of Servetus at that time was a Professor at the College of Geneva named Sebastian Castillio. No name save that of Servetus shines more brilliantly down the corridors of history when it comes to liberty of mind than that of Castillio, as you know well if you have read Stephen Zweig's life masterpiece, *The Right to Heresy*. Two years before the burning of Servetus, Castillio wrote these words:—

> "To seek truth and to utter what one believes to be true can never be a crime. No one must be *forced* to accept a conclusion. Conviction is free."

This is the cornerstone of our Unitarian edifice over the centuries. We have never claimed infallibility, nor denied committing errors in logic, nor pronounced our facts as irrefutable and complete, but we have said that in the mid-sixteenth century in central Europe, under the whiplash of Calvin and Farel, a few giant spirits discovered the imperishable necessity of free speech, and defended it, some to the death, some a little short of destruction. From such clarity by a few, millions have found their way to integrity and honour. In 1950 men are able to say, as did Socrates centuries ago, "No harm can come to a good man, either in life or in death".

Fifteen years after the death of Servetus, another great figure arose, this time in Kolsovar, Hungary. A bishop named Francis David led the forces of the Unitarians, proclaiming, in a period of hysteria and fear not unlike our own today, "There is no greater piece of folly than to try to exercise power over conscience and soul, both of which are subject only to their Creator". The heart of the Reformation soon came to be this matter of individual liberty of mind in contrast to the dogmatic power of either Rome or Geneva. The progress in intellectual freedom, which took the form of religious controversy during these centuries, rests upon men like Servetus, Castillio and David who valiantly clarified the issue for hundreds of thousands whose minds were cramped and deformed by generations of authoritarian church leadership.

We Unitarians have known struggles for liberty under many flags. It should be a source of great pride that free speech in religion has been so central a principle in our history that in various lands we are still called, not Unitarians, but "Remonstrants" or "Non-subscribing Presbyterians", because in earlier days we remonstrated against Calvinism and Lutheranism and in Ireland and England refused to subscribe to the articles of faith of the dominant Presbyterian church. Our roots sink deep in nonconformity. We used our tongues for religious and humanistic independence in Poland and Holland, Hungary and Denmark, England and America. Free speech is our language of Zion and never was it more needed than at this hour.

I was invited, in the midst of writing these words, to speak on a television forum on the subject "Should we Imprison American Communists Now?" I could not but remember how familiar the mentality has always been, in Channing's day or ours to incarcerate the Jacobin, slam the prison door on the Populist, imprison the Debs and execute the Vanzetti. If we are competing for the earth's billions we cannot succeed by denying liberty of speech to those here or elsewhere who challenge our politics and economic institutions. This is not to sanction the Communist thesis; it is to say that the non-Communist cannot build his case in any land on imprisonment of the heretic. We have through the Voice of America, through national network radio programmes and through millions of magazine articles proclaimed the power of our Constitutional rights—with its cornerstone of free speech. If it be true (as I think it is) that absence of free speech in Russia is a weakness of that system of government, something they could well learn from our Bill of Rights, then we are the losers, not the victors, if we surrender freedom of speech to those who ask for such surrender in the struggle of ideas today, a struggle bidding for two billion living persons on this planet.

PROTESTANTISM, UNITARIANISM, AND THE REFORMATION

By Eric Glasgow

WHAT the Reformation did was to re-establish the rôle of the individual in religious thought, which had been obscured and suppressed during the Middle Ages. To base religion on the direct apprehension of God rather than the mediation of priest or Church entails risks, for it may easily degenerate into anarchy and the removal of the landmarks which help to locate truth; but it also makes religion much more personal and sincere, and disentangles it from superstition, which flourishes when reason is superseded by magic, inspiration by ceremonial ecstasy. If the great Protestant principle of the priesthood of all believers is defective in discipline, the authoritarian view of religion has the much more serious disadvantage of crushing progress and inviting stagnation. It is from individuals, not institutions, that religion must draw its dynamic force, and if it is embalmed in a museum it will cease to fulfil its proper function. What causes strife is not difference of opinion, but the misuse of religion to aggravate instead of reconciling natural variations. Out of the identification of religion with dogma springs division, and resistance to the working of God through the free spirit of individuals. The Reformation was an attempt to restore to Christianity its original directness and simplicity, to cut away alien accretions, to recover the forgotten Jesus, and to escape from what can only be considered a vast deviation into superstition and worldliness. All this was very necessary, and it is not easy to over-estimate how much modern religion owes to the Reformation, without which free inquiry and comprehension might still be unknown and humanity still encased in a prison of its own creation.

It must be admitted, of course, that the Reformation did not immediately kill religious bigotry or produce an open-minded attitude towards truth. On the contrary, it ushered in an epoch of bitter religious wars, and the Protestants were often just as narrow in their own way as the Catholics. Thus Luther had no sympathy whatever for the Anabaptists of Westphalia, who for all their fanaticism had some merits, and when Servetus took refuge in Calvin's Geneva he was burnt. The early reformers were quarrelsome, aggressive and exclusive; John Knox, of Edinburgh, looks in retrospect woefully unattractive, and the Marprelate Tracts, assailing the Elizabethan bishops, are remarkable, not for their charity or sweetness of temper, but for the vigour and extent of their vituperative vocabulary. Ultimately, however, tolerance grew out of the storm, because the futility of persecution became evident, and because when beliefs varied so widely it seemed both unreasonable and dangerous to hold that truth was very confined in its distribution, or to deprive the individual of the right to select for himself. Protestantism was not created at the time of the Reformation, but it was revived then from early Christianity, and out of it developed the religious ideas which are the special heritage of Unitarians. Religion to-day would certainly be different if the Reformation had not occurred, and many of us think that it would be feebler, more superstitious, and really less Christian.

As a result of the Reformation religion became a much more living reality for the ordinary believer. Its deepest secrets were no longer confined to a professional caste, and there were fewer barriers placed between man and God. Preaching was emphasised at the expense of ceremony, and reason at the expense of tradition. It cannot be easy for us to understand what it meant to be a churchgoer before the

Reformation, when the elaborate Service was conducted in Latin, which practically none of the congregation could follow. Only the sound was familiar and vaguely stirring, for the words conveyed nothing to the worshipper, who was little more than a passive spectator in a drama enacted by the priests. In these circumstances he had obviously to take a great deal on trust, and any independent examination of his religion was for him impossible. The Church in fact did its best to prevent this by keeping the Scriptures in a learned tongue and reserving their interpretation to the priests, who were carefully trained to exhibit a single orthodoxy. With the Reformation, however, the Bible was translated into the vernacular and so, as education spread, it became available for all and sundry to read and think over. Latin was discarded in the Protestant Service, and so the congregation began to take a more active part and a more intelligent interest. This inevitably tended to reduce the prestige and importance of the clergy, since the materials for judgment became increasingly accessible to the laity and a narrow view of Divine inspiration seemed incompatible with the facts. The clergy drew nearer to being lecturers and further away from being medicine-men, and although this was not all gain (for the lay mind was capable of fantastic errors in its tackling of Scripture), yet on the whole it put religion on a healthier and more rational basis. In this respect, too, Unitarianism stands firmly by the Reformation; indeed, there may be a tendency for our ministers, in their modesty, to claim too little for themselves and so reduce the effectiveness with which they can preach. Leadership is valuable as well as equality, and respect for the "cloth" is a necessary part of religious life.

Unitarianism is commonly regarded, and with much justification, as the apotheosis of Protestantism. Our case rests entirely upon the sufficiency of the Protestant view of religion, which it carries further than is customary, and so we are bound to think very highly of the Reformation, at any rate in its long-term results. Our most outstanding characteristics —freedom, tolerance, comprehension—we owe to the movement of emancipation which Wycliffe foreshadowed, which Luther began, and which gradually broadened out in the thought of Milton, Locke, Spinoza, and others, who saw the ravages of religious persecution in the seventeenth century. Now more than ever, when dogmatisms of one sort or another are rampant, and when mass uniformity is fashionable, do we need the harvest of the Reformation.

GATHERED FRUIT

By Mortimer Rowe

ALL WHO value the results of scholarly research, or enjoy hearing a fallacious argument effectively demolished, or an academic subject expounded with a plentiful salt of humour, will welcome the latest volume from the pen of Dr. Herbert McLachlan,[1] who is revealed in these pages not only as a most painstaking ferreter-out of the facts about persons and periods in the past, but also as a valiant controversialist about issues that belong to our own day. Reviewers in more learned periodicals will doubtless do full justice to the former; we shall chiefly stress the latter, while at the same time not failing to commend such shining examples of the former as the essay on Daniel Mace—a chivalrous tribute to an unorthodox Biblical scholar unjustly neglected and ignored; or the two chapters on Alexander Gordon, supplementing the author's biography of him; or the group of five essays on the nonconformist academies, one of which, in distinctly lighter vein, deals with "Sport and Recreation" therein, not excluding certain wild pranks. Every lover of the old diarists, again, will enjoy Dr. McLachlan's running account, with numerous extracts, of Joseph Ryder's diary (1733-68) in 41 MS. volumes reposing obscurely in the U.C.M. Library; wherein an Independent (Congregational) layman of Leeds quaintly recorded his own day-to-day affairs, mingled with a not-intolerant interest in the unorthodox tendencies of Mill Hill Chapel, and his dubious reflections upon the beginnings of Methodism in the West Riding; with much else.

Among controversial essays in the book, "the last shall be first". It is the author's inaugural address as Principal of the Unitarian College, Manchester, of which, first as student and then as tutor, he had every reason to be proud; and he said so, with characteristic emphasis, before proceeding to sketch out "Our Aims and Ideals". There is sufficient dynamite in the first three eloquent pages to blow sky-high all that has been said in days gone by, and all that has recently been uttered or printed, in depreciation of that College, by comparison with "an ecclesiastical foundation in some ancient seat of learning far from the madding crowd". Its situation in a great modern city in close relationship with churches and Sunday Schools, its completely Open Trust (but this "does not imply that a student who declares his intention to subscribe articles or confession has any claim to our benefactions"), and its affiliation with a "progressive and enlightened University", are the grounds of his pride; the lapse of years has not lessened its justification, nor have changes of circumstance out-dated his claims on behalf of U.C.M.

The essay on "Why continue to dissent?" is altogether admirable; it should be reprinted by permission and circulated in thousands among nonconformists at this juncture, when they are being urged in high quarters to consider sliding by episcopalian stages into union with the National Church, repenting of their sin of schism. The author refers to this latest project in conclusion; the whole essay is a masterly plea for undiminished loyalty to our nonconformist principles.

Turning to a very different subject—"The Homiletic Use of English Literature"—students, lay preachers and ministers are not the only persons who will find much to interest them here. General principles are well enunciated and copiously illustrated, and pitfalls amusingly indicated, with examples that constitute ample warning to slipshod speakers. Incidentally, there is a delightful extract from a letter in which Professor F. W. Newman took Martineau to task (in his fifties!) about the "superfluous intellectual effort" in his preaching, which "would be spiritually more effective if there were far less perfection of literary beauty." As to quotations Dr. McLachlan lay down the usual counsel of perfection: "Wherever possible, quotations should be verified"; and he is needlessly severe upon the sinner who picks up good things from compendious anthologies. This ideal rule is essential for academic lectures; sermons are hardly in the same strict category, unless printed and published. The golden rule here is—what Bernard Shaw said it was.

On this subject of quotation we have our own particular bone to pick with the author, who, at the end of an essay on Lindsey, refers to the destruction of Essex Hall, quoting from our Annual Report, but omitting words vitally necessary to preserve the sense of a vivid descriptive sentence. Hence we read that "the Upper Hall (formerly the chapel) became a gaping ruin . . . the rooms beneath entirely disappeared. . . ." —No, no, Sir; we did not leave the Upper Hall suspended in mid-air with no visible means of support. "The rooms *more directly beneath the explosion* had entirely disappeared."

Again, meticulous accuracy is not in itself sufficient; one should beware lest a high-sounding sentence turns out, upon examination, to be meaningless. E.g., the author quotes (correctly) Canon F. R. Barry with approval—"There is a far wider variety within the unity of the Anglican Church than there is between the two wings of that Church and the Romans and Free Churchmen respectively". We have searched our knowledge in vain for any trace of an intermediate "variety" in the narrow gap that separates the Anglo-Catholic from the Roman, or the Free Churchmen from the left wing of the Church of England. So we venture to supplement Dr. McLachlan's valuable essay with these two examples of how not (and what not) to quote.

The author is somewhat merciless on errors and misjudgments in other writers. But on page 286 there is a statement that will astonish readers who do not know him, but are aware that he assisted in the editing of a book to which he now refers in terms little short of disdain. "Neither the Bible nor Shakespeare was written for children, hence we have books like *A Golden Treasury of the Bible* and the Lambs' *Tales from Shakespeare*." We can only suppose that he was thinking of *Bible Stories Retold*, and has confused the titles. Otherwise the comparison is both inept and inexcusable; if uttered in the original address it should have been eliminated before publication. Nothing that has been written in criticism affects the high general standard of the contents of this book, not half of which we have referred to. Its value is enhanced by the provision of two indexes.

[1] *Essays and Addresses*, by H. McLachlan, M.A., D.D., Litt.D. Manchester University Press, 21s. net.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE SOCIAL SIDE OF IT

SIR,—The almost universal expectation that every member of any congregation should be prepared to take an active part in a social club, and in buying and selling, as a matter of course, can be so distasteful, of such a burden, or both, that it undoubtedly keeps some people away from seeking the spiritual centre which is part (!) of the whole concern.

Many people enjoy the social side of it (and say that the commercial part of it is enforced by need), but should not all that side of church membership be kept entirely separate for their enjoyment? —with no sort of *inferred* obligation upon the others, whose approach is as different as a cornet is from a viola, each contributing its own note.

Any devoted *work*, such as helping to keep the church clean and its furnishings in order, is quite another matter, and might well be expected service on the part of all members; and of course giving to the expenses of upkeep, each according to means. But giving is not exchanging money for a ticket or a pot of jam.

Another point about the social side of "church work" is that so often it seems to bring out the worst in people, human nature being what it is! These sales of work, etc., are full of petty jealousies and bad feelings, and burning hearts because old-timers feel their service is taken for granted, and newcomers feel they are not welcomed, etc.—and in churches where being quiet in Our Father's Presence is only allowed approximately one hour a week, and the weekdays are filled with these assorted merry-go-rounds, the proportions get very much awry!

The lengths to which some churches will go to "attract" worshippers (!) are almost incredible, such as the parson using a ventriloquist's dummy to deliver the sermon to the children!—and various stunts for footballers' Services, etc.—so ludicrous and undignified as to be a laughing stock it it were not so tragic and so unseemly.

In the small congregations, especially where material need is great, it is difficult to maintain the right proportions; but our Master said that if we seek first the kingdom of God, all those things will be added. Müller is perhaps the best known of all those who have demonstrated this practical spiritual-and-material law in action, and we have all known instances of it, according to the degree in which we have learned to co-operate with it.

Thank you for leading us to think about this matter.—Yours,

Northiam, Sussex. *Christine Poultney.*

THE LOGOS

SIR,—I am grateful to Mr. Vaughan for his letter. The translation of the word "Logos" in the Prologue of St. John's Gospel is notoriously a crux. "Word" is inadequate and probably obscures the meaning for many people to-day. Perhaps "Living Thought" or even "Loving Thought" would be better, in that it would denote a dynamic, energising Power which the word "Thought" in itself probably does not.

G. W. Wade in his *Documents of the New Testament* (1934) translates "Logos" by "the Divine Reason". I prefer this to "Word" for it suggests a Principle which is Subject and active in the world. But even this lacks just that element of (shall we call it?) "personality" which Mr. Vaughan seeks to incorporate in the translation of "Logos". I entirely agree with him that "it is well nigh impossible to find one English equivalent". The fact is, the word "Logos" is pregnant of several meanings, such as "speech", "creative command", "wisdom", "reason". As Lactantius once said, for the Greeks it signified "both *vox* and *ratio* . . . it is both *vox* and *sapentia* of God". With Plato it was another name for the mind of God, the seat of the eternal ideas; for the Stoics it was the animating principle of the universe. For Philo of Alexandria, however, it appears to vary beween an impersonal and a personal entity, with no absolutely fixed meaning. When we come to the Fourth Gospel we find that "Logos" carries a fresh nuance. The writer is a Hellenist, but a Hellenist with a difference. His "Logos" is a "word of life", at once God's agent in creation and the source of energy informing all things and, in particular, giving light to men. In short it is the life-giving, divine principle which links man with God. As the drop of dew focuses the light of heaven, though not itself a source of light, so man is enlightened, is both the recipient and the mirror of the Divine light and life, and he can only live truly in light from God which illumines his mind and heart.—Yours,

Manchester College, Oxford. *H. John McLachlan.*

Plymouth: A New Church.—Giving her 13th Report as Secretary at the Annual Meeting of the Congregation on Monday night, over which Mr. W. S. Burgess presided, Mrs. I. M. Roberts said they all hoped that the coming year would see them nearer the goal they looked forward to, namely, their new church.

Lye.—The Rev. L. Chandler, of High Street Unitarian Church, Newport, I. of W., has accepted a call to the ministry of the Lye congregation.

Halifax.—The Rev. W. Howard Payne, of Heywood, Lancashire, has accepted an invitation to the ministry of Northgate End Chapel.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

PROSPECT AND RETROSPECT

"I HAVE a strong impulse", writes Gwilym O. Griffith in the *Christian World* of February 22, "to take off my hat and bow as low as stiffening joints will now permit to Wilfred Byng Kenrick, born in 1872, and educated at Rugby and Balliol. But not for those reasons. Nor yet because he is an ex-Lord Mayor of Birmingham, Freeman of the City, Governor of the University, ex-chairman of the Unionist Party in the Council, and one of the few surviving dukes of the Chamberlain dynasty. But having, at 79, reached the age of honourable retirement, he has been balancing retrospects and prospects and summing up his estimates. And what does he find? . . . In an interview in *The Birmingham Daily Mail* he compares, for example, the children of 50 years ago, creeping like snails unwillingly to school, and their grandchildren of today. Modern children in Birmingham, he holds, are better clad, better cared for, better in physique; they find their school-life more enjoyable, and their general outlook is improved; they may not write so well, and their arithmetic may be shaky, but their minds are broader. As for national politics, naturally the Government does not escape criticism, but he is prepared to concede much. Nationalisation is 'evil', but then in some measure it is necessary; at present it has many administrative faults, but it is new; and I understand him to counsel a reasonable patience.

We grumble over coal, for instance; but would it have been better under private enterprise? I doubt it.

And for the rest—

Nothing in my experience makes me despair of the future. We are having a difficult time; we've got to work and struggle; but that is not new.

"I like even the regal echo of the old dynasty in the concluding reflection:

In the Middle ages, when a king wished to give up the burden of office, he sometimes retired into a monastery. . . . There is no exact equivalent for a Protestant Dissenter. But I have ceased to be Alderman Kenrick and should like to be thought of as Brother Wilfred.

Well, my hat is off to Brother Wilfred, and I should like to be admitted to his Order."

Wilfred Byng Kenrick, of course, has also been President of the General Assembly, President of Manchester College, Oxford, and Chairman of the Church of the Messiah, Birmingham.

THE I.A.R.F.

THIS year the International Association for Liberal Christianity and Religious Freedom will hold its Annual Meeting in Boston, U.S.A. A delegation of eight people from Europe will cross on the *Queen Elizabeth* on June 30 and return by the same liner at the end of July.

The main purpose of this meeting is to strengthen the contact of the I.A.R.F. with its American member groups. Besides the meeting of the Executive Committee there will be conferences on Star Island and a number of speeches by members of the Executive Committee in several places in the East of the States. The delegation is composed of members of the Executive Committee and Secretariat of the I.A.R.F. from Great Britain, Holland, Switzerland and Germany whereas Miss Dr. N. A. Bruining as President of the International Union of Liberal Christian Women will join the party as guest.

Discussion in U.S.A. will mainly be devoted to preparations for the next large Congress of the I.A.R.F. which is to take place in Europe in 1952. Besides this, the meeting will again discuss the purposes of the I.A.R.F. and further the problems of religious education in our time and contacts with scientists.

Women's Leagues, London District.—The Annual Meeting was held on February 10, at Highgate. The President, Mrs. Penwarden, was in the Chair. The Committee's Report showed that in the Branches good work had been done in accordance with the aims and ideals of the Women's League. Committee and Quarterly Meetings had been held regularly throughout the year and the good attendances testified to the sense of responsibility that members felt for the success of the League. The Treasurer, Mrs. Cooper, reported a

satisfactory balance sheet, and it was decided to increase the subscription to the Central Funds and send the usual amounts to the India Fund and U.N.A. The Friendly Links, Fellowship, and Publications secretaries presented their reports and a welcome was given to members of the newly formed Branch at Watford. The Highgate Branch entertained members to tea and all present were very appreciative of the hospitality shown to them especially as there were about 80 present. The afternoon closed with a Service, conducted by Miss Hiner, of Cambridge, who also preached the sermon. All came away feeling refreshed and strengthened, ready to carry on another year's work.

Manchester District Women's League.—A representative gathering met at Brookfield Church, Gorton, on the occasion of the 38th Annual Meeting of the Manchester District Women's League, there being 200 members present, representing 31 branches. The afternoon Service was conducted by Mrs. Potter, of Bolton. In a most eloquent and moving address she spoke of the wonderful power of God. In the unavoidable absence of the President, Mrs. Maurice Jones, through illness, Mrs. Cottier took the Chair and very ably conducted the meeting. The Secretary's Annual Report showed that the District League was doing good work in keeping the branches linked together and the Treasurer's Annual Statement showed a healthy balance in hand. Interesting reports were given by the representatives on local committees and the Chairman put before the members the proposals which are to come before the League Annual Meeting in April. Sympathetic reference was made to the death of several elderly members who had passed away during the year and the hope was expressed that younger ones would be forthcoming to fill their places which is essential if the League is to prosper in the future.

Women's League: Liverpool District.—The 42nd Annual Meeting was held at Hamilton Road, on Thursday, February 15, 1951. 122 members attended representing 15 branches of the League.

The Meeting also celebrated the 25th Anniversary of the Hamilton Road League, founded by Mrs. Hague.

The Devotional Service was conducted by Mrs. Golland, wife of the newly appointed Minister, the Rev. B. Golland.

A very splendid tea followed, at which Mrs. Golland cut the Birthday Cake, and items from an American Alliance Food Parcel were also enjoyed.

At the Business Meeting which followed sympathy was expressed at the death of the oldest member, Mrs. Kate Inston, in her 94th year. She has had a long and energetic connection with the Women's League, and she will be long remembered for her perpetual youth and her joyous personality.

The President, Mrs. Motley, was re-elected for the second year of office. Mrs. Scott, President of the Hamilton Road Branch, welcomed members, and gave a vivid account of 25 years' activity by the Branch.

There followed a beautiful Tableau portraying the ideals of the Hamilton Road League through the years—"Faith, Hope, Charity and Strength". After some violin solos a cleverly presented item was given, entitled "Waxworks", taking part in which were one great grandmother and nine grandmothers.

Mrs. Shirvell Price proposed a vote of thanks to the Hamilton Road members for their hospitality, and to Mrs. Golland for conducting the Service, bringing to an end a really memorable meeting, thoroughly appreciated by all.

Unitarian Fellowship of Australia: Melbourne.—The U.F.A., which includes in its membership not only those who have accepted the Unitarian name, but religious liberals of all faiths, will hold its first annual meeting on March 20. Among its various activities, including a monthly meeting of a devotional and educational character, it publishes *Quest*, a monthly periodical designed to reach inquirers and members in all States of the Commonwealth. Rev. W. Bottomley is the Minister, and Editor.

Members were privileged to meet the Rev. Margaret Barr on her recent visit to Melbourne at a reception arranged in her honour.

BOOK REVIEWS

In the last few years there have been many arguments about the science of heredity. These have tended, lately, to cluster around the name of the Soviet geneticist, Lysenko, who has perhaps been given more than his share of the limelight as a result. Dr. J. S. D. Bacon's book, *The Science of Heredity* (Watts; 3s. 6d.), may put the matter in its correct perspective for some puzzled readers. Dr. Bacon, who is lecturer in biochemistry at the University of Sheffield, suggests that Lysenko has been somewhat unjustly dismissed by the biologists of the West. At any rate, he would have it that to suspend judgment on this matter would be the most sensible thing to do for the moment. And if a scientist suggests such a course of action, there is little else that the layman can do but agree. *J. R.*

Henri Talon, whose study of William Law will be recalled, has now edited the journals, letters and papers of Byron. (*John Byrom. Edited with Notes by Henri Talon* (Rockliff Publishing Co., 25s.)) It is a fascinating glimpse into the first half of the eighteenth century. It discloses a life of freer religion and inquiry within the piety and assumptions of the Christian religion. It discloses also a life of practical mysticism within the supposed arid rationality of the first half of the eighteenth century. If, in that century, the poets fell into melancholy or committed suicide the mystics kept passionately alive. John Byrom was the author of the hymn "Christians Awake".

Byrom was a friend of William Law and the Wesleys. The pattern of their social lives is faithfully disclosed in this book. *E. G. L.*

GEORGE MILNES

By the death of George Milnes, on February 9, at the age of 88, Dean Row Chapel has lost a devoted worshipper and a beloved friend. His has been a life-long devotion to Unitarianism, from his early days at Strangeways Church, Manchester, until the end. His forward-looking, eager spirit found means of expression as Trustee, Committee member and writer of Wayside Pulpit notices, and his ripe wisdom, his kindly tolerance, his ways of peace and goodwill have enriched the heritage of the ancient and pleasant house of prayer he loved so well. *E. E. W.*

Mrs. W. R. STEVENSON

A past president of the Women's League in the years 1919 and 1920 has passed on, at the age of 89, in Mrs. Ellen Stevenson, of London. Brought up as a child at Upper Chapel, Sheffield, of which she retained lively recollections of the ministry and foibles of the Rev. Eli Fay, Mrs. Stevenson was later associated with Upperthorpe, Highgate and Kilburn. It is with Unity Church, Sheffield, for the foundation of which, together with her husband, the late W. R. Stevenson, she was largely responsible, that her name will always be inseparably linked. Her strong practical nature supported the infant Cause. She gave it the help of her considerable musical gifts, generously assisted it and gave its ministers the benefit of her hospitable and friendly nature. When many years ago, she and her daughter, Miss Margaret Stevenson, left Sheffield for London, a fragrant and lasting memory was left behind. *J. M. H.*

JOHN HARROP WHITE

The death, on February 11, of John Harrop White, at the age of 94 years, has taken away an outstanding figure from our movement, the Old Meeting House and the town of Mansfield. There were few aspects of public service in which he did not take an active part and make a valuable contribution. "He helped to mould Mansfield life and thought" was the heading of one local newspaper obituary. Beginning over 73 years ago as solicitor (and believed to be the second oldest practising solicitor in England), he was a member of the first borough council, and successively deputy town clerk and town clerk for 32 years, which office he relinquished to become mayor, clerk to the magistrates and J.P. He also served education in many capacities, was largely responsible for the development of the local general hospital, and held offices in several sports clubs. He took a prominent part in Liberal politics and was a skilful and formidable debater, his voice remaining strong and resonant to the end. He held high office in several Masonic lodges and in a number of societies for human welfare and international peace. With all these activities, which were prompted by his deep religious faith, the mainspring of his life, he had time to devote to our denomination as President of the North Midland Association and of the General Assembly itself, and to be unfailingly in his pew in chapel every Sunday morning. For the Old Meeting House was his "second home" and the channel of his religious inspiration. In memory of his wife, Agnes Mary Valhance, with whom he spent 52 years of profound happiness, he built a porch for the chapel. Beneath his somewhat brusque exterior and his impatience with inefficiency, his friends knew his kindness, his capacity for friendship, his loyalty, his love of truth, his integrity of mind and will, the tolerance which arises from strong but rational convictions, his underlying humility. A private Service at his residence was conducted, on February 15, by the present minister, Rev. Kenneth Twiss, preceding the Cremation Service, conducted by Rev. Arthur W. Valhance. At the public Memorial Service, on February 16, conducted by Rev. Kenneth Twiss, at which Rev. Stewart Carter gave the address, members of the Old Meeting House and official representatives of the town and of many organisations bade farewell to a "Grand Old Man", and his ashes were laid beside those of his wife in the Old Meeting House grounds. *K. T.*

CALENDAR

SUNDAY, March 4th, 1951

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Aberdeen, Un. Church, Skene St., 11 and 6, Rev. Gordon Beverley.
Abertillery, New Street Meeting House, 11, ——.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ainsworth, Un. Chapel, Knowsley Rd., 11 and 3, Rev. Benjamin Gill.
Ashtell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Supply.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance.

Bath, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Weeks.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30 and 7, Supply.
Bewsley Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. W. Worthington.
Billingshurst, Free Church, South Street, 11.15, Rev. J. Martyn Hall.
Birkenhead, Un. Ch., Borough Rd., 6.30, Rev. Edgar W. Hill.
Birmingham, Church of Messiah, Broad St., 11 and 6.30, Rev. Gordon Sydney.
Birmingham, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. D. Ball.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. Wellington.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Supply.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
Bolton, Hollowell Rd., Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. J. L. Tomlinson.
Bourne (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. Chas. Seaborne.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. L. Rhodes.
Bradford, Bowling Av., 3.15, Youth Sunday Services.
Brighton, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock.

BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, ——.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11, ——. 6.30, Rev. F. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Mr. R. L. NICHOLSON, 6.30, Rev. J. TYSSUL DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Supply.
BURY, Bank St., 11, Rev. SCOTT L. JOHNSON, 6.30, Miss B. SMITH.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
BUXTON, Hartington Rd., 11 and 6.30, DR. F. D. MEYER-KLUGEL.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. W. HAYES.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.) 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11 and 6.30, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, 1st and 3rd Sundays. Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 11.15, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Supply, 6.30, Mr. J. H. EVANS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE. Anniversary Services.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KENSHALL.
GEE CROSS, Hyde Chapel, 11 and 9.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BRAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNISON HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Rev. G. L. CLARKE, 2.15, Mothering Sunday Service, 6.30, Y.P.L. Youth Service.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORDON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HOSKINS.
HULL, Park St. Ch. (Un.), 6.30, Rev. R. PHILLIPSON.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORGAN.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, DR. R. W. WELSH.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GORHAM.
LETCHWORTH, Vineyards Hall, Gernon Walk, 6.30, Mr. F. COLLEDGE.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KENSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GRIFFITH.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MORROW.
LIVERPOOL, Gateacre Chapel, 11, Rev. DENNISON P. STEPHENS.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GUILFORD.
LIVERPOOL, Hope St., 11 and 6.30, Rev. STANLEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. F. SOMERVELL PIPER.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOVE.
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Mr. WM. SHORTER.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Rev. J. C. BELLENTINE, 6.30, Youth Service.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. JOHN KIELTY.
LONDON, Highgate Hill, Unitarian Church, 11, Miss DOROTHY SMITH.
LONDON, Ilford High Rd., 6.30, Rev. ARTHUR PEACOCK.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. ELDRED CLEAVE, 6.30, Mr. W. J. SHEARING.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. O'DELL.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green Un. Ch., 11, Miss E. LEE. 6.30, Mr. PHILIP HEWETT.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. F. HANKINSON.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, ——.
LONDON, Wandsworth, Un. Ch., East Hill, 11 and 6.30, Rev. ARTHUR PEACOCK.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Mr. T. GREGORY.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, Mrs. EARDLEY, 6.30, Mr. W. LAMPTON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 Guide Parade, 6.30, Mrs. KATHLEEN ASHWORTH.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.
NANTWICH, Old Chapel, 6, Mr. STOREY.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SORRELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd., Ch., 11 and 6.15, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDREY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Mothering Sunday.
OXFORD, Manchester College Chapel, 11.30, Rev. A. W. VALLANCE.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENDLEBURY, Nazareth Unitarian Ch., Knights' Hill, 10.30 and 6, Rev. W. HILL WARREN.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIMBLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PIPER.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Supply.
RISELEY, Hope, The Meeting House, 11, Mr. J. E. M. KAY.
ROCHDALE, Church of Our Father, 10.30 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BURY, 2.30, Mothering Sunday Service.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILSON.

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SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. E. G. LEE.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30,——.
SWINTON, Swinton Hall Rd., 10.45, Miss E. WOODCOCK, 6.30, Miss C. BETTON.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KEELEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERKEL.
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEARDS.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30. Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. B. IBBOTSON.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Miss E. GILL and Mr. K. ADAMSON.
WOLVERHAMPTON, All Souls Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Swithun-gate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14, Gordon Sq., W.C.1.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings

London—Tuesday, April 17th to Friday, April 20th

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association secretaries, etc. The Annual Business Meeting will be held on Wednesday morning, April 18, at Conway Hall. Resolutions intended for the Agenda must be sent in writing 28 clear days in advance, accompanied or quickly followed by the names of mover and seconder. There is no Council Election this year.

JOHN KIELTY, *Secretary.*

BIRTH

Ghosh.—To Yvonne (née Fawcett) wife of Theo, younger son of Doctors Bimel and Edith Ghosh, of Calcutta, a son (Marc), on February 14 (Valentine's day).

DEATHS

ANDREAE.—On February 22, 1951, at "Seacroft", Sandbanks, Bournemouth, Alexander Robert Andreae, in his 77th year, sometime Co-Pastor with Henry Enfield Dawson, of Hyde Chapel, Gee Cross, and afterwards Minister of the Church of Our Saviour, Southampton.

BEGG.—On February 27, 1951, at home, Edith, the dearly loved wife of George A. J. Begg and mother of June and Christopher, of Fieldhead, Sandiway, Cheshire.

GOTTHARDT.—On February 21, Edith Gotthardt, sister of Frederick Gotthardt, faithful member of West Kirby Church.

TOPPING.—William George, aged 82 years, Minister of Christ Church Unitarian Chapel, Dampiet Street, Bridgwater, Somerset, passed away at his home on February 20.

MISCELLANEOUS

TOTNES ORGAN COMPANY offer from stock rebuilt Reed Organs for church or home use, with or without Electric Blowers. Send us your requirements.—Station Road, Totnes, Devon.

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AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTRAY.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, Mar. 31st, 1951.